

# The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISS., AUGUST 29, 1918.

NEW SERIES, VOL. XX, No. 34.

Rev. L. Gracie Campbell is in a good meeting at Bear Creek Church.

Rev. A. L. O'Bryant of Okalona is in France doing Y. M. C. A. work.

Prof. Rausenbush of Rochester Seminary, who leaned to the Socialists, passed away recently.

Pastor C. H. Mize had with him at Silver Creek Rev. S. G. Pope. There were 15 professions of faith.

Rev. Jno. Thompson preached in his own meeting in Goodhope Church, Madison county, and baptized three.

Pastor J. F. Tull of Monticello, Ark., is taking a rest in Mississippi, having done more than his share of work recently.

C. C. Jones, one of our Mississippians, resigns the church at Somerville, Texas, to accept the church at De Ridder, La.

Dr. W. A. Borum preached in the meeting at Hermanville, where Pastor S. G. Pope reports three professions of faith.

Columbus Association meets with Starkville Church September 4th. Messengers are requested to send their names to J. A. Glenn.

Rev. S. P. Poag, pastor First Church, Biloxi, has been accepted as a Y. M. C. A. secretary and is waiting his call for over seas duty.

Pastor Ellis Sullivan had as his helper in the meeting at Palestine, Hinds county, Rev. Alex Hughes. There were twelve additions.

W. A. Sullivan, Belonzi, assisted Pastor A. H. Miller in a meeting last week at Emory Church, Holmes county. Visible results: One dismissed by letter.

Rev. C. T. Tew reports his work beginning well at Maxin, Texas, already having baptisms. He greets his brethren in Mississippi and asks for their prayers.

Rev. Ellis Sullivan and Miss Annie Laurie Stringer were married at Palestine Church last week. There was the largest crowd which had been in the church for a quarter of a century.

The Madison County Herald has a letter from Pastor J. C. Robinson announcing his purpose to resign at Canton to enter the Y. M. C. A. war work. He has recently held a good meeting at Prentiss.

Pastor W. A. Green had good meetings at Selater and at Oak Street Church, Greenwood. Six joined the church at the first and twelve were baptized at the last place where Dr. J. P. Trotter assisted.

Pastor H. L. Knight reports a good meeting at Hebron Church, Coldwater Association, where V. B. Castleberry of Benton, Ky., assisted him. Thirty joined the church, sixteen of them by baptism.

Rev. A. D. Muse assisted Pastor J. A. Chapman in a meeting at Arlington, Lincoln county, last week. There were 21 conversions and \$50 added to pastor's salary. Brother Muse is at Fair River this week.

Dr. S. Y. Jameson of Georgia, becomes superintendent of enlistment of Home Mission Board, the work which was looked after by Dr. A. C. Cree before he became mission secretary for Georgia Baptists.

Dr. Webb Brame, now chaplain and Lieutenant passed through Jackson Monday on his way to New Albany for a short visit before sailing for France. His family will make their home in his absence at Shreveport, La.

Brother J. M. Carmichael reports a good meeting at Center Ridge, Clarke county, conducted by Rev. C. T. Carmichael. Five were baptized. This is the preacher's old home and his own people rejoice in the favor of God upon his work.

Rev. E. T. Mobberly and others have arranged for a church to church campaign in Yazoo Association September 15-29. Beside the pastors in the association, the helpers will be Mr. N. T. Tull, Rev. H. M. Harris and Miss M. M. Lackey.

Mr. M. J. Derrick writes: We began our meeting at Springfield on Saturday, July 20. Bro. Simmons preached one sermon. Pastor preached nine days. We had a very good meeting, church revived. Four received for baptism. I go Sunday, August 4, to assist Bro. D. J. Miley at Rock Bluff Church.

Rev. O. P. Bentley of Durant assisted last week in a meeting at Camden where three were baptized at the end of the meeting. Bro. Bentley is a fine spirit, a good preacher, knows a good song and sings helpfully. The meeting was on a rainy week, including election day but the church and community were greatly helped.

Pastor J. L. Powell reports a great meeting at Pleasant Grove, Chickasaw county. There were 35 additions to the church, 26 for baptism, and the church mightily revived. The preaching was by Bro. W. C. Stewart, a young man who has been teaching four or five years, but goes now to Mississippi College with promise of a bright future.

It is reported that the Bohemian peasants observed May day as usual this year, but instead of the customary decorations for the pole they strung on it time expired bread, meat and fat cards, and the placard read, "Of all the trees shall ye eat, but of this tree ye shall not eat." They evidently comfort themselves with the old adage—"Grin and bear it."

The friends of Dr. R. S. Gavin, whose articles appear weekly in the Baptist Record, will be glad to know that he elects to remain in Mississippi. His people at Corinth were averse to giving him up. He was called to Franklin, Kentucky, to Sheffield, Alabama, and to Columbus, Mississippi. He goes to Columbus and those who know Columbus will think it was hard to find a better place.

Rev. Zeno Wall who went first as chaplain and afterwards became Baptist Camp Pastor at Camp Beauregard, has now been offered the place as Y. M. C. A. secretary of religious work. He has also been invited to return to the pastorate at Clinton since the decision of Rev. H. M. Harris to go as Y. M. C. A. worker among the forces in France. We are not informed of Bro. Wall's decision.

The limit of interdenominational comity and federal affiliation seems to have been reached by a lady of our acquaintance who informed us a few days ago that she had told a Jewish friend that inasmuch as there was no "church" of his faith in the village, he ought to join a Christian church, and as her church, the Presbyterian, needed him she hoped he would join her church. This might suit Mr. Coleman, the recent president of the Northern Baptist Convention.

Miss Mary Sharpe of Clinton will be married Sept. 18 to Rev. Mr. Moore, a Methodist minister.

It is now said by those in Washington who are supposed to know that President Wilson is not opposed to the war time prohibition bill, but has recommended that the time be postponed from January 1st to a later date for it to become effective. Hurry up Mr. President.

Rev. J. G. Richardson who has been a private in the Mississippi College Battery of Field Artillery, has received notice of his promotion to the chaplaincy and is for the present assigned to Chaplain's Training School, Louisville, Ky. This is a worthy promotion for he has been assistant to the chaplain in charge for some time and has proven good in his work.

Pastor C. C. Eiser was given a month's vacation by his church at Aberdeen and spent it in holding meetings. His first was with Pastor J. A. Rogers at Smithville where they had four baptisms. The second was with Brother Farrow at Hatley. The next was with Bethel Church, Columbus Association, resulting in a good revival. R. L. Birmingham pastor. Then Athens Church enjoyed his ministry and nine were baptized.

Some brother laid this wall of the disappointed voter on our desk. You may have seen some of this kind. The politician is my shepherd. I shall not want for cold drinks during the campaign. He leadeth me into the drug store for my vote's sake; he filleth my pockets with good cigars, my glass of Coca Cola runneth over. He prepareth my ticket for me in the presence of my better judgment. Yea, though I walk through the mud and rain to vote for him and shout myself hoarse, when he is elected straightway he forgetteth me. Lo when I meet him in his own office he knoweth me not. Surely the wool has been pulled over my eyes all the days of my life and I should kick myself forever.

Mr. J. Henry Burnett has just been elected as business manager of Mercer University, Macon, Ga. He was recommended to the trustees by President Rufus W. Weaver and was unanimously chosen for the place. Mr. Burnett was for fifteen years with and for ten years manager of the Baptist Book Concern, Louisville, Ky., and counts his friends by the hundreds in the South. He was for nine years business manager of Tennessee College, Murfreesboro, Tennessee, where his brother is president. For the last two years he has been connected with Richmond College. Mr. Burnett will move to Macon to take up his new duties September 5th or 6th, about ten days before the opening of school.

The Religious Herald of Virginia, gives part of an address made by an Episcopal minister at the installation of a Baptist pastor. We quote from the Herald: For some reason, not clear to us, he took occasion to make a plea for the union of all-Christian people. As he went along in the discussion he said something like this: "How is this most desirable result to be achieved? Only by surrendering some of the nonessential views which we now hold. You must give up something. I must give up something. Now what must I give up? I am bound to say in all good conscience that I do not know of any Christian doctrine or practice that I could surrender without disloyalty to my Lord. That, of course, is not to be contemplated and would in itself vitiate any union based on it." This looks like a case of light shining out of darkness.



## THE RECENT ORDER OF THE WAR DEPARTMENT FOR THE REMOVAL OF CAMP PASTORS FROM THE VARIOUS CAMPS.

By B. D. Gray, Corp. Secy.

A recent order has been issued from the War Department at Washington demanding the removal of the Camp Pastors from the various army camps. In our opinion this is a very serious matter. It cuts off our religious privileges and rights. If executed, it will greatly interfere with our opportunity to preach Christ to our soldiers.

We are solicitous and have been to comply with all necessary military regulations. Our Camp Pastors are instructed by us to give full conformity to necessary military regulations. We work in harmony with the work of the chaplains and with the Y. M. C. A., carrying a message to our Baptist boys which they need and which they cannot get in full otherwise than through our own service.

The Federal Council of the Churches of Christ in America on August 7th appointed a special committee to protest against this order, and asked for its withdrawal. In all probability the various denominations will make separate protests against the remarkable order eliminating denominational service, so far as Protestants are concerned, from the training camps. The War Commissions of Northern and Southern Baptists will jointly protest with all their might against this order, and we are sure that the whole Baptist brotherhood will unanimously approve our protest. Already our leading brethren are writing to us protesting against this order, and tendering their services toward securing its revocation.

In this time of stress we wish to stand solidly, as we have been doing, behind the Administration at Washington in helping to win the war. For this very reason we greatly deplore the injection of a divisive measure such as this will certainly prove to be if carried into effect.

As soon as possible we will have our formal protest for publication, and will present the same to the War Department, and will carry it, if necessary, to the president himself.

## THE GOVERNMENT ORDER AND CAMP PASTORS.

At the risk of being misunderstood, I want to say a few things concerning the Government's Order and Camp Pastors.

1. It seems to me that it is unwise for us to criticize through the papers the governmental decisions and orders until after representatives of the denominations affected have been able to fully discuss the questions involved with the proper officials. Such criticisms settle nothing but will stir up prejudice against the government. Perhaps unjust and very hurtful prejudice. I never did think it wise to criticize anything before the public until the right course had been pursued to understand and adjust what seems to be wrong. The government must have some good reason for its decision and order other than what the critics seem to think.

"The Order Sent to the Various Military Camps" gives a reason for the decision when it bases its order on the fact that the increased number of chaplains now in the army, and the number now in training for such service, will soon make the need for additional preachers a thing of the past. And it plainly states that this order "shall not be construed to prevent chaplains on duty with organizations and at camps and posts, with the approval of their commanding officers, from inviting clergymen to conduct services or to assist therewith upon special occasions." As all of the denominations now have chaplains regularly installed in the army service, it does seem that the order could not be construed as against any one denomination.

3. Knowing the number of unwise men, whose zeal will lead them to want to do evangelistic work among the soldiers, preaching everything from Mormonism to crankyism, it is easy to see that there will be need for some kind of regulation to keep down confusion and strife among the preachers outside of the regular line of chaplains.

4. As to the Catholics and their work in the army, while it does seem unjust to let them work as a denomination and not allow others that privilege, it must be remembered that Catholics represent a religion distinctly their own and different from all so-called Protestantism. As the government seems to view it, the Y. M. C. A. stands for all Evangelical Protestantism and is considered the working agent of all Protestant Christians among the soldiers. Looking at this fact makes it clear that Catholicism, as a religion different and distinct from Protestantism, has a right to do its work among its own people. If there were no denominations but Baptists and Catholics then each should have the same privilege, but as there are numbers of Protestant denominations, of which Baptists are by the world considered one, and all called "Evangelical Christians," the government bunches all together and in this order treats all alike. Let us not be too harsh in criticizing. Doubtless the government is doing what it deems best, and just to all. Let representatives of all the so-called Protestant denominations get together and see the proper officials and see if this matter cannot be satisfactorily settled. And let all others withhold criticism until that is done. I have learned never to criticize until I fully investigate. I have known some mighty good people to be unjustly treated by such criticizing.

Being known as being "badly tainted," if not a Baptist, I feel that I can make these suggestions.

E. L. WESSON.

## THE SCHOOLS AND THE ARMY.

General Peyton C. March, chief of staff, today, approved by order of the Secretary of War, a plan for the organization of a Student Army Training Corps in the educational institutions of the country to train men as officers and technical experts in the army. The plan for the Student Army Training Corps, as altered to conform with the plans

of the War Department for lowering the draft age, will utilize the plant, equipment and organization of the colleges to maintain a reservoir of officer material for training, from which it will be possible to meet the enlarged needs of the various branches of the service.

The length of time during which men will be trained in the colleges will depend upon the needs of the service. As fast as one group of trained men is drawn from the colleges into the service their places will be taken by a new quota obtained by voluntary induction or through the draft. In this way, the educational facilities of the country will be used to maintain a constant supply of men who are trained to meet the needs of the army.

Under the regulations provided for the Student Army Training Corps, selected young men who are physically fit for military service, who are 18 years of age or over, and who have had a grammar school education may be voluntarily inducted into the army and enter upon a course of special training. Those who have had a grammar school education but no more will ordinarily enter Special Training Detachments to be trained along mechanical lines of military value. These detachments will become a part of the Student Army Training Corps and young men who prove in the course of their mechanical training that they are officer material may be transferred to a unit in one of the colleges to be prepared to enter a Central Officers' Training Camp.

Young men who have had at least a high school education will be allowed to enter the colleges for more advanced training as officers and technical experts of various kinds, according to their experience and abilities. Those men who show promise under this training will be kept in college until qualified to enter Central Officers' Training Camps or to go directly into the service as technical experts. Those who do not will be sent either to Non-Commissioned Officers' Schools or to the nearest Depot Brigade or in case they show special technical or mechanical ability, to the detachments where men are trained for such work.

Arrangements will be made for transferring from the Depot Brigades to units of the Student Army Training Corps, men whose ratings in the cantonments indicate them to be officer material but not yet ready to enter Central Officers' Training Camps. Every effort will be made to give every young man who enters the service under this plan opportunity for the training best suited to his natural ability and preferences in order to enable him to serve the country in the most efficient way.

RALPH BARTON PERRY,

Executive Secretary, Committee on Education and Special Training.  
Washington, D. C., Aug. 20, 1918.

## MISSISSIPPI COLLEGE.

Things are developing very rapidly concerning plans for the work the coming session. I urge every pastor and friend of the college to read the letter from Mr. Perry of



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Washington, that you may advise the young men properly. There will be a meeting of college presidents and other representatives of the colleges of the Mississippi Valley in Chicago next Friday and Saturday to hammer out final details. It now seems that the government will practically take charge of the colleges of train the men for officer's camps and for technical purposes. It could not be better it seems to me. All the advantage is with the student. They have all to gain and nothing to lose, be they undergraduates of a high school or not. If he is 18 or above or approaching 18 he should immediately get into a college which is recognized by the government with a S. A. T. C. unit.

Applications for rooms are coming in rapidly and it seems at this time we will have a full school, but most of the men may be taken away before the session closes. We have one great purpose—whip Germany to her knees—and it requires every man in the country to take the men. Of course it will be so adjusted to keep the full blast, but we, one of the shortest and best ways to win the war, is to place in which to live.

Chicago to render whatever service in my power toward a wise plan for all our colleges and immediately when those plans are perfected the people shall know by every available means the results.

The college will open September 18th and not the 20th as published last week.

Nothing definite has been determined about co-education and it seems can not be done till other plans concerning the government's requirements are perfected. I have had perhaps 125 expressions from pastors, alumni and friends of our educational interests and only about half dozen oppose. I would appreciate an expression from many others.

You should get busy, urging every man to get into college. Every member of our faculty is at work toward that end. You owe this much to the young men who are to be called into the army, who are to prepare to fight your battles. Of course we want all we can accommodate here, but if they will not come to Mississippi College induce them to go elsewhere. Our people have one or two years of burning anxiety before them but they will meet the acid test as bravely as our boys will go into this battle of freedom. If we do not we are unworthy our brave sons.

Cordially yours,

J. W. PROVINCE.

Clinton, August 26th.

### THOSE TWO HUNDRED DENOMINATIONS!

(Victor I. Masters, Supt. of Publicity.)

If I could be sure the reader is as familiar as I am with the emotional pyrotechnics with which many secular writers on religious topics reprobate the large number of religious bodies in America, I might properly begin this article with exclamation points, sighs,

groans and anathemas. Such an incoherent ebullition would represent well what many of these writers seem to feel about the wickedness of the mere number of religious bodies in this country.

I want to present the other side of the case. It is time. It has not been presented and the sentimental tirade has been before the limelight for years. Not that there is any possibility of my words getting the broad publicity secured by the zealous advocates of the "church of the inarticulate," whose advocates seem to hate all organization in religion, unless it is of their particular brand and will fit easily into the great Church Trust they have in mind. They are intolerant of all autonomous religious bodies, except that one great aggregation which they have set out to set up.

America's two hundred and one religious bodies, in one very important sense, are a badge of America's greatness. They are a token of the genuineness of our democracy and of the separation of Church and State. They are a proof to all who may care to observe that America does not coerce the consciences of men. If the ambitions of the Church Unionists did not override their practical wisdom, the number and variety of religious organizations in America might well give them pause. For these Unionists will never succeed in their scheme. They will doubtless be able to cause great confusion and will undermine the faith of many. In fact, they are now doing so, but they will never succeed.

It is far better to have 200 or 700 religious bodies in America than to have a great patched up conglomerate body made out of the odds and ends of Christianity that would be left after reducing Christian faith to the least common denominator.

Before our friends allow themselves to cry aloud in such distress at the number of Christian denominations, I suggest that they would do well to give thanks that religious liberty has made possible many religious bodies and given them such a wonderful number of adherents. Particularly should they take comfort in the fact that religious liberty has resulted in a purer Christianity than has ever been known in any other country.

If a Church Unionist could be docile enough to learn of one who does not show more respect than I feel for his propaganda, I would, line upon line, over and over, try to get a few elemental ideas into his head. One of them would be that under religious liberty, with the incident of the many denominations, which give him pain, a larger number of people and a large proportion of the people in America have come to know what salvation and vital religion really are, than can be found in any other nation on earth, whatever the ardor with which its religious "statesmanship" has sought to mold the consciences of the people into one outward ecclesiastical organization.

With much labor I would try to impress this advocate that the truth just stated is not an accident, but an effect of which religious liberty is the cause. I would exhort him daily with the truth that this nation of re-

ligious denominations gives far more to missions than any National-Church nation. That it is now giving more to army welfare than any nation ever dreamed of giving. That it has through the selective draft thrown its young manhood by millions into a great war for humanity and liberty, which is being waged on other shores—a thing no State-Church nation in history ever did, nor is likely ever to do.

I would try to make my zealot see that, despite the great wave of religious sentimentalism on which he rides and which now rolls higher than ever before in history, the folk who care enough about vital Christianity really to work at it, and not merely to stand on their legs and talk about it, and do politics, are not, while they give their sons to die for democracy, at the same time going to allow themselves led blindfold into a religious autocracy.

I think a Church Unionist ought to have enough charity to hear these things with patience, for his kind have not usually allowed their modesty to keep them from confessing that they have more of that commodity than an ordinary advocate of unhindered religious liberty—"narrow sectarianism"—has.

I have another test for the temper of the Unionist. I assert that the often-reiterated charges as to the number of denominations exhibit lack of knowledge of the facts, or else deliberate intention to deceive. Of the 201 religious bodies, 53 have only 1,650,000 of the religious membership, which is four-tenths of one percent of the total membership in America. Many of these are not Christian bodies at all. A number of them are anti-Christian groups of only a few hundred or a few thousand adherents.

Ninety per cent of all the religious membership, more than ninety per cent of the membership of professed Christians, are in seven religious bodies: Baptists, Methodists, Presbyterians, Disciples, Lutherans, Episcopalians, Catholics. Sixty-five of the religious bodies are merely sub-divisions of four of the evangelical bodies, as follows: Baptists, 17; Lutheran, 21; Methodists, 17; Presbyterian, 10.

A number of the divisions are merely territorial for administrative efficiency; as Northern and Southern Baptists. Some are racial, white and black. Administrative efficiency is also conserved here. Among the different religious bodies under the Lutheran faith, the "Synod of Ohio" and the "Synod of Iowa" are put down as separate groups. To prate of such divisions, which are accidental or for convenience, as if they were an evidence of a destructive sectarianism, is proof of ignorance or insincerity.

That more than ninety per cent of the Christian church membership in America should, after nearly a century and a half of religious liberty, be found in only seven great religious bodies, and that the great evangelical bodies should all be clinging so closely as they are to the vital teaching of salvation through faith in the crucified Christ, is an abundant justification of religious liberty.

(Continued on Page Seven.)



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### EDITORIAL.

#### DAMNATION.

This word is not here uttered in any lightness, and far be it from any of us to take from it anything of the weight of awe it carries with it. It is several times in the New Testament employed to denote the eternal and irrevocable condemnation of God on the impudent and unrighteous.

In Mt. 23:33 Jesus is speaking of the wickedness and hypocrisy of the Pharisees and says, "How shall ye escape the damnation of Hell?" Here He is evidently speaking of the certainty of the eternal and fearful punishment which awaits them. In John 5:29 He has the same thing in mind when He says in the resurrection they that have done evil shall come forth to the resurrection of damnation. In these and possibly other instances where the word is used the idea is of unending punishment for the wicked in the lake of fire which is the second death.

But the use of the word is in some other places misleading. You will notice that the word damnation is not used in the American version, though the word hell is. The word is translated sometimes "condemnation" and at others is called "judgment." This is in order that the more exact meaning may be brought out. The places where the word is used do not always mean punishment in hell, and the failure to observe this distinction brings confusion and abuse of the word of God. Condemnation or judgment do not always imply sentence to or suffering in the abode of the lost any more than to be condemned or pronounced guilty in a court house implies capital punishment. A man is not hanged or electrocuted for any and all offenses. There are other sentences and forms of punishment beside that.

So when we read in 1 Cor. 11:29 that one who eats and drinks at the Lord's table in an unworthy manner, eats and drinks damnation to his own soul we are in danger of being misled and many timid souls are misled to their hurt. Many have refrained from observing the Lord's Supper because of the fear of being sent to hell by reason of failure to do it in the right way. Here the American revision says judgment and not damnation. In the first place it is not a question of being worthy to partake; but of partaking in the proper manner and spirit. In the second place it is not possible to bring on a Christian

the sentence of hell, but he may bring on himself the condemnation for his wrong doing; that is he incurs the displeasure of God, and may make it necessary for the Lord to chasten him in His sore displeasure. This may be done by the withdrawal of the active presence of the Spirit of God and by imposing bodily suffering and even physical death. This actually happened to the Corinthians, for Paul said, "For this cause many among you are weak and sickly and not a few sleep." And then he adds, "If we discerned ourselves, we should not be judged. But when we are judged we are chastened of the Lord, that we may not be condemned with the world."

Similarly in Romans 13:2 Paul says those who resist civil authority shall receive judgment (damnation), which means proper punishment (not suffering in hell) for failure to obey civil laws. And in 1 Timothy 5:12 Paul says young widows who wax wanton and violate the pledge of dedicating themselves to God are to be condemned, not sent to hell, but held under censure.

#### HONEST TO GOD.

This expression seems a form of oath as if we called God to witness the truth of what we say. The flippant use of it would certainly be condemned by the testimony of Jesus who said "Swear not at all." This positive and apparently absolute prohibition of an oath is apparently not to be understood as forbidding the employment of an oath under any circumstances, but the condemnation of Jesus upon the well known universal practice of His time; and too common custom of ours, of calling God to witness the truth of any statement we make; the irreverent habit of putting God's name to every assertion before it can be believed or taken seriously. Jesus Himself took oath before the high priest who said to Him, "I adjure thee by the living God." Paul in a moment of the deepest seriousness said, "I say the truth in Christ, I lie not my conscience bearing me witness in the Holy Spirit." These instances would seem to show that an oath with a serious purpose in times of great moment is entirely proper. Of course, this does not mean profane swearing, but speaking in the sight of God.

The proper attitude of a Christian is that of one who does not have to swear in order to make one believe his testimony but such a seriousness and such a strict and high regard for truth that his word passes for its face value without the necessity of mentioning the name of God. The Christian is God's man or woman and ought to recognize that he represents God in the world; that he stands always in the presence of God; that God knows his heart and all that proceeds out of it. He ought therefore to speak as under God and for God. His statements ought to be by himself measured as by God's standard of truth, and they should be as carefully weighed and as accurately and honestly spoken as if he took oath thereto, as if he called God to witness and attach His name to the statement made. It is not necessary and ordinarily is not proper to use the phrase

"honest to God." But that is the Spirit in which every word should be spoken.

It is of great advantage to know that God is present, that He hears what we say and that He is absolutely true and honest. We may deceive ourselves; we may deceive other people, but it is a great stay to us that there is one who knows and who is absolutely and unchangeably true and undecivable. Neither is there any creature that is not manifest in his sight but all things are naked and opened unto the eyes of Him with whom we have to do." His word is "a discerner of the thoughts and intents of the heart." One who deals consciously with God has a great help in being honest. And to recognize a sure and unshakable standard of honesty in the person of the living God is a rebuke to any departure from honesty and a strong support to one who is striving to attain it. Let us be thankful to God for His unvarying truth. We know always where to find Him and the only way to please Him. We must be, there is simply no escape, we must be honest to God to have any dealings with him.

#### THE CAMP PASTOR.

We received on Monday night, the following telegram from Dr. E. D. Gray, Secretary of the Home Mission Board in Atlanta: "Committee of six, appointed by Secretary of War on religion in army approved removal of camp pastors. Committee consists of Mott, head of Y. M. C. A., Speer, Federal Council Commission; Cutler, Jewish Welfare; Father Burke, Catholic; Brown and Perry of Federal Council of Churches. These were chosen, according to Secretary Keppel, because of outstanding religious character and because they do not officially represent any denomination. Third Assistant Secretary of War Keppel, in conference last Thursday in Washington with representatives of American Baptists, said order would remain in force. Purpose of department is to eliminate from camps all preachers responsible to their own denomination. Important that churches and associations send protests to War Department, congressmen and senators."

Representatives of Northern and Southern Baptists have been camping in Washington in an effort to get a revocation of this order but to no avail. Secretary Keppel is reported to have said in explanation of the order that it was the policy of the War Department not to encourage denominational distinctions but to obliterate them. And this was given as ground for the order to discontinue permission to camp pastors. In the above telegram from Secretary Gray it is clearly indicated that it is the intention of Mr. Keppel not to have any religious ministry in the army which is not under the control of his department.

Two things come out in these statements which it is well to bear in mind. First the man, who for the time being is entrusted by the War Department with supervising religious activities in the army, assumes the privilege of excluding from access to the soldiers all ministers who act for and under their denominations, except the Roman



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## THE BAPTIST RECORD

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Catholics. Not only is it proposed not to recognize the denominations, but not to tolerate them. This does not mean that no Baptist minister or Methodist minister may render service to the men in the army but only on condition that he comes as a representative of the Y. M. C. A. or has the stamp of the Federal Council. This is a new thing under the sun. We have never heard of one man assuming to limit activities of religious bodies and dictating religious policies. We have been urged to send missionaries to Russian soldiers who are prisoners of war, but here we cannot send preachers to our own men who are in the army. If the third assistant secretary of war is to prescribe and proscribe in matters religious then is freedom of conscience and religion a thing of the past? We allow no man to be more loyal than ourselves to the government and we stand ready to give all we have if need be to win the war. We will even obey the order of Mr. Keppel, but we cannot resign the right to protest against an action that strikes at the root of freedom of religion guaranteed to us by the constitution of the United States.

The other matter to which we wish to call attention is that the men to whom the question was referred and who recommended the exclusion of Camp Pastors are the representatives of those organizations whose business it is to destroy or nullify denominational loyalty. They are representatives of the Y. M. C. A., the Federal Council of Churches and the Roman Catholic Church. It isn't worth while longer to dodge this question or to keep silence on it. Fair words do not weigh against actual deeds and manifest tendencies. The trend of their work in times of peace is to reduce to the minimum denominational organization and activity. War conditions have given them their opportunity for exploiting their real purpose. It remains for those who believe in the worth of Baptist principles and religious freedom to make themselves heard in this crisis of liberty. If we fight to free the world let us watch to preserve our own freedom.

### LET THE OFFICE SEEK THE MAN.

Now that the senatorial election is over, the people will we presume at the proper time, begin to cast about for a good man for Governor to succeed the present incumbent. Doubtless the unhappy state of public finances, and conditions generally existing in our governmental affairs, have already suggested the great importance of getting the best obtainable man for the head of the state government. We apprehend all will agree that such person should be possessed of a high degree of intelligence and of proven executive ability; of clean life and good morals and one whose name is free from scandal; whose honesty can be relied on and with no accusations of graft against him; he should be a man loyal to his state and nation and who has proven himself as such, both by word and deed; he should be a man of just and liberal views, with high ideals respecting the meaning and functions of government; he should have an extensive acquaintance with the people, so that knowing them

he can better understand the needs of all classes in all sections.

In short he should be a man of affairs and not a mere political adventurer, or one who may have ridden into position or prominence by accident or on somebody's "coat tail." He should have a record to offer the people as a guarantee of what they could expect of him after he is elected. If Mississippi has such an available man, the press and people should unite in calling him out and not wait for the usual announcements of candidates from whom to select. Let this be a time when the office shall seek the man.

There will no doubt be numerous early entrants seeking to preempt the field, thus intending to keep others out. It would, at this time, seem more in keeping with safe governmental policy, if the people would take the matter into their own hands and when the time arrives select the best men for all their offices, without regard to the faction to which they may have belonged in the past.

When the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn.

### THE CRISIS AMONG PREACHERS

(L. R. Scarborough.)

Now is the most critical time in the history of preachers and hence of the Cause of Christ. Hundreds of our strongest and best trained men in the various lines of war service are being withdrawn from the churches. It is glorious that this is so. More of us should give ourselves to this war work. The crisis that is on is found in the fact that so many of our men who ought to complete their education, both literary and theological, are not doing it. Many are putting it off until after the war. This is a sad and calamitous mistake. Every preacher under the age of 45 who has not in a good measure rounded out his education ought to do it now at any cost.

This article is meant to call to our colleges and our seminaries men in the ministry who ought to go. It will be an unspeakable calamity if the ministerial departments of our schools and our seminaries go down in this awful world-crash. Preachers can get an education if they have faith and pluck and are willing to pay a heavy price for it. I call the attention of the brotherhood to the following pointed statements:

1. Every preacher who can, with a family or without a family, in a pastorate or out of a pastorate, who needs seminary education, ought now to take it and prepare himself for the high needs of the coming day. This war in its great leadership says in unspeakable terms that a trained leadership is the highest need of the world. Any preacher ought to be willing to live on bread and water and wear patched clothing, in order to get an education. The pastorates around our seminaries and the students funds will help any man through who has faith and pluck.

2. The pastors especially and the brotherhood generally should encourage, get behind, send out, and do everything possible to get the preachers in their churches and associa-

tions, who ought to go, to go to our seminaries. This is a time of unspeakable importance that our leaders should co-operate in training other leaders.

3. The same thing is true concerning our women. There never was such a need nor demand, for trained women in the Lord's work. Our daughters whom God is calling should be called out and urged and sent on to our training schools. Women are coming to a new day in their opportunities and responsibilities and this new day demands many trained leaders.

4. The churches everywhere should co-operate with the seminaries in their students funds and with the colleges in their ministerial departments. This matter must have primal place in the council of our denomination or the denomination will suffer unspeakably at this point. Ministerial education must be a preferred fund with our boards and conventions. The Texas Board has so decided and it is their purpose to make it so hereafter. We need to save ourselves now from the impending crisis by taking care of our ministerial supply.

Rev. J. H. Fuller, pastor at Yazoo City, has been called to Alton Park, Chattanooga.

Mississippi College and Hillman open Sept. 18. Clark Memorial College opens the 17th; Blue Mountain the 18th.

Rev. J. G. Gilmore reports a good meeting at Sardis, six additions. Also at Bethel where Bro. Shipp led the singing.

Mrs. L. E. Barton will teach in Blue Mountain. Her husband, the former pastor at West Point, will continue his work at Fayetteville, Ark.

Prof. Byron L. Burford resigns the superintendency of Potts Camp high school to enter Y. M. C. A. work. His field will be in the northern part of the state for a while.

Reports from Washington Tuesday afternoon indicated that there would be an agreement to the effect that the war time prohibition measure become operative July 1st, 1919.

The Baptist Courier says that Prof. Denham who came to the Baptist Bible Institute in New Orleans, left a fragrant name behind him in Columbia, S. C. where he was pastor.

The Education Commission of Virginia means to cover the ground and then some, to judge from this extract from its report: "We therefore in view of the whole situation, and further in view of the disturbed and confused condition, etc."

Late news from Mexico is to the effect that trouble has broken out on the border between Americans and Mexicans. Soldiers were in the fight and over 100 Mexicans were killed, and ten to twenty Americans.

Dr. J. B. Campbell and Dr. Carter Helm Jones representing a committee of ten, appointed by the Southern and Northern Baptists report a meeting on July 30th at Mont Eagle in which co-operation was agreed upon by both bodies in the interests of negro education. The plan is to be worked out later. They also propose an American Baptist conference representing Northern, Southern, Negro and Canadian Baptists to deliberate upon matters of common interest. This joint committee will have another meeting in time to make reports to the next Northern and Southern Conventions.



**Department of the Convention Board**  
J. BENJ. LAWRENCE, Cor. Sec'y

If Christ goes with us, we must all go together.

The district association is a Baptist institution growing out of a purpose to co-operate in kingdom work.

A church as an organization is like an individual as an organism; it is constitutionally bound to preserve its own integrity or else cease to exist.

A Baptist Association ought to have an objective, it ought to be headed somewhere, it ought to have a definite divine task and in order to facilitate and direct its going it ought to map out for itself a definite and comprehensive program.

There is a common task for Christ's churches. This task is given to them by their Lord and head, Jesus Christ. It is one task and it is for all the churches. If a church is faithful to its Lord it must work out this task, and if it is wise it will co-operate with sister churches (there is no use to say "of the same faith and order" for there is only one "faith and order" for a New Testament church) for without co-operation there cannot be that spirit of oneness begotten by a great common undertaking, or that degree of efficiency secured by combining all energies and activities in one movement.

**SUGGESTIONS FOR ASSOCIATIONS**

It ought to be the purpose of our associations this year to do two things: First, to thoroughly evangelize the territory covered by the association; second, to thoroughly enlist the religious forces in the association.

In order to accomplish these things, each association should make a survey of its own field. This survey should be made for the purpose of self-discovery. The workers in an association cannot know whether the territory of the association is evangelized or not unless a survey is made which will reveal the facts, nor can they know whether the churches are enlisted in the work of the Master or not unless this survey is made.

In this survey an effort should be made to gather the following facts:

1. The number of churches in the association and their relative position to each other and to the population of the territory covered by the association.
2. The number of members, male and female, heads of families and minors, those who support themselves, and those who are dependent and the approximate worth with the approximate income of each family and each self-supporting member in the church.
3. The gifts of the church to kingdom interests as divided as to show what was given to local support and what was given to outside kingdom work. This ought to include only the amounts which pass through the church treasury.
4. The various organizations in the

church, the officers of these organizations, the number of members, and the work each organization is doing.

5. The financial method used by the church in gathering together its funds for local support and for outside kingdom support.

6. The days on which the church has preaching, the amount of time the pastor spends on the field visiting among the members, and the number of miles he has to travel in getting to the field.

Some of this information can be secured from the letters of the churches to the association, but some of it will have to be secured by special effort. Therefore, the association at its annual meeting ought to start a movement looking to the gathering of these facts, so that at least by next meeting it may be able to take an intelligent look at itself.

The executive committee of the association should be made responsible for the gathering of this information. This committee should not be too large. Bigness does not always mean efficiency. The association should be districted with a definite number of churches in each district and from each district there should be chosen a member of the executive committee who should be held responsible for the gathering of the information from the churches in his district. This executive committeeman should also look after and assist in holding fifth Sunday meetings, Sunday School and B. Y. P. U. rallies, etc.

In addition to the program of self-discovery the associations this year should discuss ways and means for putting on in its bounds the denominational program. It will be remembered that at Columbus a five-year program was adopted by our Convention. This program provided certain specific things. Those things ought to be realized as a goal at the end of the five-year period.

If these objectives are to be reached, the associations must plan and work to that end. Therefore, each association ought to provide for:

1. A church-to-church campaign.
2. For a budget campaign when the whole association undertakes to underwrite its part of the kingdom work for the year, and do it on the lines and plans mapped out by the State Convention.
3. For a Sunday School and B. Y. P. U. Convention to be held at a time when the greatest number of workers can be gotten together.
4. For a workers' normal school where Sunday School, B. Y. P. U. and church workers can get together and have a few days and study to show themselves approved unto God a workman that needeth not to be ashamed.
5. For the location of preachers in its midst by urging its churches to buy land and build homes for their pastors.
6. For a special missionary in its own territory giving his whole time to the work of the kingdom in the association.

These things carried out would give our associations something to do. And that is what they need. In this day and time no organization can live without a worthy purpose and it cannot live then, unless it works

out the task it has assigned for itself.

It is to be hoped that our associations this year will busy themselves in a big way about the business of making Mississippi a Baptist empire for world conquest. Let us have committees appointed to consider some if not all of the suggestions made in this article.

**A SUGGESTED REPORT ON SUNDAY SCHOOL WORK.**

(J. E. Byrd, Field Worker.)

In the "Five Years' Plan" adopted by our State Convention, one item was to make our Sunday Schools more efficient.

In emphasizing the educational work in our churches we do not overlook the revival spirit, by any means, but there must be teaching before and training to follow conversion if the "life" is to be saved.

With this effort in view our schools have a great opportunity and responsibility, therefore should be made as efficient as possible. To this end we make the following recommendations:

That our associations heartily endorse the associational Sunday School and B. Y. P. U. convention or better known as "Workers' convention and our moderator appoint a committee who will arrange for such convention as outlined by our state programme, if we do not hold such conventions already.

That each school be urged to observe the "Special Days" arranged by the Sunday School Board, namely: Home and Foreign Missions in March; Education in June; State Missions in September, and other benevolence in December.

That each school maintain a training class some time during each year for training the teachers and prospective teachers in the books in the normal course.

That we take advantage of a county Sunday School normal next summer if the State Mission Board and Sunday School Board, should arrange for such schools.

**SUGGESTIONS AND RECOMMENDATIONS FOR ADOPTION OF BUDGET SYSTEM.**

(N. T. Tull, Supt.)

**1. Why Adopt the Budget System.**

1. It will produce more money for the support of the church and denominational work. It is an enlistment plan. It is a habit-forming plan. It cultivates the people in the grace of Scriptural giving.

2. It prevents the church from overlooking in its giving any of the causes in our great denominational work that look to the churches for support. In the plan of special periodic collections for the different denominational causes, most of the churches overlook some one or more of the objects in their giving during the year.

3. It enables the churches to give to the different denominational objects according to their relative needs. This is made possible because the State Convention suggests the basis of distribution of funds given by the churches for denominational objects.

4. It enables the churches to give systematically to all causes fostered by the churches at home, as well as to all denominational objects. It puts the money where it



is needed when it is needed.

## 2. How Adopt the Budget System.

1. Let the pastors take the initiative in putting the budget in operation in their churches. Let them first inform themselves and be prepared to explain the plan in detail to their people. Literature on the subject is furnished for free distribution.

2. Let the right sort of organization of forces be perfected in each church to properly launch and operate the plan.

3. Let the plan be put on in detail as recommended by the Convention Board. Only in that way can the churches reach uniformity in the operation of the system.

4. Let the associations commit themselves by vote to the Convention Budget System, and lay out definite plans for putting the plan into operation in every church in the association.

## RECOMMENDATIONS FOR ASSOCIATIONAL B. Y. P. U. REPORTS.

(Auber J. Wilds, Supt.)

I. That all pastors familiarize themselves with the B. Y. P. U. work through the study of the B. Y. P. U. Manuals and B. Y. P. U. literature.

II. That all churches that have no B. Y. P. U. consider seriously this organization that has as its only aim the developing of Christians into stronger Christians and making of them vessels fit for the Master's use.

III. That the B. Y. P. U. in the association adopt the State B. Y. P. U. program, a copy of which can be had for the asking from the state secretary.

IV. That the Senior B. Y. P. U. set aside the week of February 9-15, 1919, for their annual study course week.

V. That the services of the State B. Y. P. U. secretary be secured whenever possible for the promotion of the B. Y. P. U. work in the association.

## SUGGESTIONS FOR REPORT ON WOMAN'S WORK FOR THE ASSOCIATION.

(Miss M. M. Lackey, Cor. Secy.)

The definite aims of the Woman's Missionary Union are four in number: Mission and Bible Study, Systematic and Proportionate Giving, Personal and Definite Service, and Individual and United Prayer.

A regular course of study has been marked out which each Baptist woman is urged to take up. This embraces a book on Bible Study, one on Stewardship and Missions. One on the history of the W. M. U., one on Methods, and two on definite missions—one on Home and the other on Foreign Missions. A certificate and seals is granted to those taking this course of study.

Free literature that is most helpful will be sent to each church wishing to perfect the organization of the women in order that they may be informed as to what is their part in the up-building of the Kingdom. This should be ordered from Miss M. M. Lackey, Jackson, Miss.

It is desired that each association in the state have a W. M. U. organization, with a superintendent over same. The superinten-

dent of this association is Mrs. \_\_\_\_\_

In order that she may be enabled to attend to the duties of her office, such as visiting the churches, holding rally days and attending associational and state meetings, she needs an expense fund. It is hereby recommended that the sum of \$\_\_\_\_\_ be allowed from the association for this purpose, the same to be collected by the clerk of the association and paid to her.

While no society is organized for the purpose of getting money, yet women's gifts, resulting from her desire to help, after she has been informed as to the world's needs, are growing larger each year. The half year ending May, 1918, showed that Mississippi societies gave for all benevolences \$56,137.51.

## Budget Laymen Department

N. T. TULL, Superintendent

## THE WRONG WAY AND THE RIGHT WAY.

The wrong way to get up money for the visiting minister who is assisting in your meeting is to appoint two pretty girls about 16 or 17 years old, and let them begin about the second or third day of the meeting to make themselves a perfect nuisance to all comers and goers as they faithfully undertake to smile dimes and quarters out of men who should give dollar bills and five-dollar bills. It is strange that the deacons of the church, who have been ordained and set apart by the church for all such work, cannot either do it themselves or get other men of the church to do it. Why do the men of our churches shirk responsibility in matters of this character? Why do the pastors permit it?

But the right way is not to have a committee at all to make an embarrassment and a joke out of what should otherwise be one of the spiritual blessings of the meeting. The people ought to be permitted to make a free-will offering to the visiting minister that would in some degree measure the gratitude of their hearts for any blessing that the meeting may have brought to them and to their loved ones and friends. To this end their offering should be made in a reverent and worshipful manner.

The pastor or the deacons should provide and carefully distribute near the end of the meeting some simple little envelopes, with an announcement that all those who desire to make a free-will offering to the visiting minister for his services might place their offering in the envelope, put their name and the amount on it, and bring it to the church during the remaining services of the meeting. Some way should be provided for taking up the envelopes, either by passing the collection plates at certain designated times or by handing them to the pastor or church treasurer. It would be well to have printed on the envelopes something like this: "A free-will offering to the Visiting Minister."

When the thing is done in this way, the one who makes the offering places the money in the envelope at a time when his mind is

not distracted by other things. He has some thought of the purpose for which he is giving it. He might breathe a little prayer as he places it there. He might enclose a little note of encouragement and appreciation that would bring joy to the faithful preacher.

But you say, will this plan get the money? In every case where it has been tried, and properly handled, it has brought in a great deal more money. I know for I have used it myself when I was financial secretary of my church, and I have seen it used in other churches, both in town and country with the same result.

One pastor used the plan among three country churches this year. They had given an average of \$28 each to the visiting preacher last year. They gave an average of \$52 each this year, or an increase of over 85 per cent.

The pastor loses his best opportunity when he fails to use his protracted meeting week for putting on the budget system in his church. I have personally directed putting on the plan in three country churches during meetings recently, and have other dates for similar work. It does not hurt the meeting, but helps it.

Bro. C. S. Wroten, who was assisting Bro. H. B. Harrison at a meeting at Rock Hill Church, Rankin county, preached a great sermon on the grace of giving, using as a text 2 Cor. 8:7. It was a booster sermon, so to speak, specially designed to aid me in putting on the budget plan. It is easy to put on the budget without losing a sermon during a meeting.

Please let no pastor or Sunday School superintendent get the idea that because his church is on the budget he should not make the most of state missions day on Sept. 20. A church that never goes beyond the budget had better never put on the budget. The Sunday Schools of Mississippi should give at least \$10,000 to state missions this fall.

## THOSE 200 DENOMINATIONS.

(Continued from Page Three.)

and concomitant denominationalism. No other country on earth has so virile and vital a Christianity as America, the other countries themselves being the witnesses.

For men, in the interest of a pet theory of religious sentimentalism, to seek to discredit denominationalism is to discredit religious liberty. It is to seek to make religion as weak and helpless in America as it has become in European states with their state churches today. I have no patience with the proposition and I get weary with the clamant iteration of such shibboleths as the one I have here sought to expose whose whole purpose is to deceive and mislead our people. They are puerile, but the sentiment-swept condition of the public mind which makes it possible for such sophistry to gain vogue is a serious matter. We are not at the end of it.

Before we are through with it, all thoughtful Christian people are going to be forced to take sides on it. In the judgment of this writer, the sooner the better.



## Mississippi Woman's Missionary Union Page

MRS. J. L. LIPNEY, Editor, Jackson  
 MISS M. E. LACEY, Cor. Sec. Treas., Jackson  
 MISS MARY RAYLEY, College Correspondent, Raymond  
 MRS. C. LONGEST, Building & Loan Fund, Oxford  
 MRS. J. L. JOHNSON, JR., State Trustee, Training School, Hattiesburg  
 MRS. JEFFERSON-KENT, Personal Service, Lead-  
 Forest

## Central Committee.

President: Mrs. A. J. Asen, Clinton  
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 Recording Secretary, Mrs. Rhoda Busch, Jackson

All funds should be sent to Dr. J. B. Lawrence, except the "Spare Change Fund," which should be sent direct to Miss M. E. Lacey.

## AMERICA—A PRAYER.

(By Philip Burroughs Strong.)

God guide thee, O America:

The Land we love and serve,  
 And grant thee light no less than might  
 Thy steadfast zeal to nerve,  
 Make wise thy men who plan and lead,  
 At home abroad, in greatest need!

God guard thee, O America,

From fell invading foe,  
 And from the hates within thy gates  
 That seek to overthrow  
 And bring thee through this awful strife  
 To fairer fame and larger life!

God guide thee, O America,

To give a war-torn world  
 Peace to bless in righteousness  
 When battle-flags are furled;  
 Yes, guide and guard and give thee still  
 And work through them His holy will!

The letter given below comes to us through the American Committee for Armenian and Syrian Relief, No. 1, Fifth Avenue, New York, and is from a missionary in Persia. Can we not help to relieve the awful need she describes? A good plan and not difficult to carry out is for one person to get up each month stated contributions, fifty cents or a dollar piece from her neighbors (and herself) and send it at a regular monthly date, to the above address. Five dollars a month, regularly gotten together and sent will be gratefully received and sent undiminished to those starving people. "Blessed are the merciful for they shall obtain mercy."

Teheran, March 11, 1918.

Dear, Dear Margaret:

I am writing again hoping that the letter will go through. It will take the bundle of letters and mail them in the South. I hope you will get this, but I am not at all sure.

The situation is worse than when I wrote. I was almost mobbed just at our own street door, by a crowd of starving women, two days ago. They tore off my fur, seized my coat, etc. Mr. Jordan happened to be near the gate, and rushed out with his cane and made a way for me. It is enough to break one's heart! The filth and rags are indescribable. Fifteen people died of cold in an old guard house in one night where they had been huddled together. It is not very cold, the violets are in bloom but these poor people

have no food and only rags to cover themselves with and they die because there is no warmth in them. This morning I met a woman on the street who took me to her house which was in a stable. Six people in the family—the husband a sort of over-seer in a slaughter house. He gets four shahies for every six pounds of meat killed. Sometimes he gets money for 10-six pounds of meat which would be 40 shahies, in our money 80c. for six people. But bread is selling for 12 krans a litre—that is for one-fourth of that, about one pound and a half she would pay 60c which would not go far towards feeding six people.

Miss Peet has been in and I have barely time to write a letter more. People are dying in the streets in spite of all we can do. Dr. Scott said a man lay on the street near the English legation just like a dead dog—no one seemed to care to see that he was buried, and this in a city of 350,000 people as some count the population of Teheran! One of our men went into a miserable room dirt floor, no covering on it. A woman lay in one corner—no food, no fire, no covering but rags, on a tattered piece of matting about 1-2 yards square. Beside her on this scrap of matting lay a tiny baby born the night before. Women are confined in the streets and in the public square. Oh there is no end to the terrible things that people have seen.

I am going to try to go out more. We are having "dampokt" rice stew tickets by which people can buy a hot stew in the bazaar. These tickets are given out to the needy. I was walking along the street a few days ago and saw a man lying supported on a man's knee. This man had stuffed some bits of bread into the man's mouth but the poor jaws did not move. The mouth remained half open, the eyes glazed. The second man begged me for a little money with which to get a glass of hot tea which perhaps the man might drink. This is a regular thing to get fallen people to their feet, or if they are too weak to send some one running to the nearest tea shop for a glass of tea or sugar and water. There is something so terribly unspeakable in it all. People pass, look and go on apparently careless and yet I suppose most of those who seem indifferent are pinched with hunger themselves. And yet there is so much that is beautiful in the pathetic way that one poor starving creature will mention others or beg that others may be helped.

No more time—God bless and keep each one. Love to all. Harry is going out. Please pass this on to Mr. Vickrey, 1 Madison Ave., New York, Secretary Armenian and Syrian Relief Committee. May God bless him and all who have helped these poor souls so generously.

Ever your loving,

(Signed)

ANNIE.

## WITHOUT SPOT.

It was the time of thankoffering, and the people came up to make their offerings unto Jehovah. Who said to His people of old that their thankoffering should be "Without spot and blemish." A stately woman held her

envelope with studied carelessness, so that those around her might see the figures which told of the large amount of her gift inside. The Recording Angel, who sat over against the treasury also saw the gift, and looked into the heart of the giver. And lo, on that thankoffering was a spot—the spot and blemish which mar the beauty of the gifts of those who give "to be seen of men."

A woman whose face was young and care-free cast her offering into the treasury. There were many things her heart craved far more than it craved the making of a thankoffering to the Lord. "But," thought she, "I really have to give something or lose my respectability and my standing." She spoke no word but, as the Recording Angel looked he saw a spot—the spot and blemish which mar the beauty of the gifts of those who give "grudgingly."

An envelope was there from a woman who was not present. She had sent it by one of the officers. "I am tired to death of this continual call for money," she had said to her daughter, "but if I do not send something in, they will keep after me about it until I do. One simply has to give to be rid of these committees." No report of her remarks was made at the meeting. The Recording Angel alone saw the spot on her offering—the spot and the blemish which mar the beauty of the gifts of those who give "of necessity."

Two women sat side by side. One was rich, the other was poor, but the hearts of both were overflowing with gratitude to God for all of His wondrous gifts. Both longed to share with those who sat in darkness, the Gospel which had brought so much of light and joy to them. Not grudgingly, nor of necessity, not to be seen of men, gave they, but gladly, freely as He had given to them, they made their gifts to Him. One, of her great wealth, had rejoiced to bring Him a large thankoffering, as He had prospered her. The other, from her meagre store, had, with a loving, grateful heart, returned to give thanks also, as He had prospered her. The face of the Recording Angel was glad as he saw those thankofferings, and he wrote: "Without spot or blemish."—Mrs. E. C. Crout in Alabama Baptist.

## HILLMAN COLLEGE.

Next session opens September 18th. Note the change from the 11th to the 18th. This will give us more time on some repairs which have been started, and will be better for girls who have brothers in Mississippi College. It has been our custom to open and close with Mississippi College and we are changing to their new date at their request.

Prospects are fine and the indications are that we are going to have a great session.

M. P. L. BERRY.

Prof. Wm. H. Weathersby of Mississippi College, will have the sympathy of a large circle of friends in the loss of his wife, Mrs. Weathersby passed away August 27th. She was a woman of beautiful Christian character who made her home happy with her gentle ministry. She leaves four small children and a devoted husband who will sorely miss her comforting presence.



**B. Y. P. U. DEPARTMENT**

Auber J. Wilda, Superintendent.

*"We Study That We May Serve."***OUR HONOR ROLL FOR THE FIRST TWO QUARTERS OF 1918**

Senior Unions—Second Church, Jackson.

Junior Unions—Blue Mountain; Kosciusko, Pine Grove, Ellisville R. 2, New Albany, Tupelo, Shannon.

If you are not on the above Honor Roll it is because you have not sent your report in to the State Secretary.

Have you seen this before?

**FOUR DON'TS.**

Don't be satisfied with anything short of an A-1 Union.

Don't be satisfied until you have "buried" all disagreeable habits and practices.

Don't be satisfied until you have a B. Y. P. U. in every church in your county.

Don't be satisfied until you have subscribed for the Baptist Record and have written something for the B. Y. P. U. column.

When you have read the above "Don'ts" read it to your union and adopt it as your aim.

We are beginning to plan for our

convention next year at Aberdeen. We want to be there 500 strong.

**ASSOCIATIONAL REPORTS**

Dr. Lawrence is mailing out right at this time to all the church clerks a church letter for him to fill in and send to the District Association of which the church is a member. The clerk is expected to give through this church letter an entire complete record of the church activities for the year. We have the best letter form this year that we have ever had and the space for the B. Y. P. U. report is large enough that it should not be over looked. B. Y. P. U.'s that are interested in their Union should see that the church clerk is furnished with information asked for in the letter. We hope every association will give space in its minutes for a tabulated report of the B. Y. P. U. in the association, from which we hope to have a tabulated report in the State Convention minutes of the B. Y. P. U. of the state. We must have the information through the church letter to the association and it must be tabulated in the associational minutes or we can

not obtain it. The associational minutes are the scales upon which we weigh ourselves to see how much we have grown. We are growing in Mississippi and we want to know how much.

**ARE YOU GOING?**

Beginning with August 27th and going through October 26th our associations will be in session. These associations are for the churches, and our young people make up a large part of the churches, so the association is for our young people and they ought to attend. The association is the first step in church co-operation. Our aim is "Training in Church Membership" and co-operation with other churches is a distinctive phase of church membership, and we ought to go and have a part in planning and shaping the policies of the association. Are you going? I ask you the question. You answer it or yourself. Go and make the meeting worth-while by your presence.

**QUITMAN**

A card from the B. Y. P. U. (senior) of Quitman reports that on last Sunday at the B. Y. P. U. meeting every member in the group of program took part on the program. The 100 per cent. program shows that the B. Y. P. U. is fulfilling its purpose and

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Our forty-sixth annual session opens September the 18th.

Last session every room was engaged before the session opened and the capacity of the boarding department was taxed to its utmost. We now have considerably more room engagements than we had at this date last summer.

We will have by far the best prepared art teacher that the institution has ever employed, and one equal to the very best employed by any school for girls in the South.

The music faculty has for years been of unusually high standard among the colleges of the South and will be fully up to any period of its past record. Piano, pipe organ, violin and oice will be given by specialists who are strictly up-to-date.

The home science department was crowded last session and is worthy of all trust.

Our expression department is widely recognized both by the people and by the famous expression schools of the Nation. Prof. Booth Lowrey and Miss Elizabeth Purser will still be in charge.

In the absence of Prof. P. H. Lowrey, who is in the army, the Senior English will be taught by Prof. David E. Guyton, a graduate from Columbia. While the other college classes will be taught by Miss Ray, who has a B. A. from Blue Mountain and a B. S. from the Peabody College for Teachers. The Academy English will be in the hands of Miss Susan Riley of Texas, one of the most brilliant of our Alumnae, who has had a number of years of successful experience in teaching.

The place hitherto occupied by Prof. Jones will be in the hands of a graduate from Princeton who has had successful experience in teaching.

All departments will be under specialists of high order.

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W. T. LOWREY, LL. D., President.

Blue Mountain, Mississippi.







## Department of Evangelism

(R. S. Gavin, D. D., Corinth, Miss.)

### "GO, MAKE DISCIPLES."

The above is the Revised Version's rendering of this passage. The old version says: "Go, TEACH all nations." But the old version is wrong. And perhaps this error in the translation accounts in part at least for the sad fact that so many people are so hesitant in the matter of doing what our Lord here so urgently enjoins upon all. They think they have to be teachers—and they know they are not.

And while I would be one of the last to criticize or call in question the fine and in every way efficient work of our "Training Schools for Personal Workers," and the like, yet, at the same time, I can see how that even these institutions may erroneously lead one into the idea that in order to be a successful soul-winner, he must know something to teach and also how to teach it.

What our Lord wants, though, is disciple-makers. They do not necessarily have to be "apt to teach," either. The preacher is the only man mentioned in the Bible, as called of God, who must be blessed with the "gift of gab."

And our Lord not only wants disciple-makers—He must have them. He is here now only in Spirit—He has no bodily, physical form. He has no feet with which to pass by the place of toll where Mathews sits (Luke 24:39); no voice with which to call him. He is here, of course—but here in Spirit.

As He Himself said in one place: "Spirit hath not flesh and bones."

Suppose, then, that none could be found who would be willing to be just disciple-makers. Suppose Philip had not brought Nathaniel to Jesus? I think Jesus, in spirit, saw him that day as he sat under his fig-tree at his devotions. But he needed some one to bring him to Jesus! What a fine day's work it was for Philip himself, and his friend also—and certainly for our Lord, when Philip turned disciple-maker!

Suppose Paul had refused to heed the call of the "man from Macedonia?"

Then there had been no Gospel in Philippi; and no western turn in the direction of the Gospel; and, mayhap, our own Gospel-blessed country would have been under the cloud of some terrible heathen religion.

In one place Paul asks: "Who is Paul, etc.?" Then he answers: "Bondservants through whom ye believed." But suppose there had been no Paul, and nobody else, willing to be used as disciple-makers? Then what? Well, the Corinthians would have remained in the "gall of bitterness and in the bonds of iniquity."

To my way of thinking this is one of the strongest passages inspiration has handed down to us: "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

If this passage does not teach the absolute necessity of the co-operation

of the human and the divine, why not?

The injunction, then, at the top of this heart-talk is one of our Lord's commands. He wants disciple-makers. He must have them.

To express it after the manner of an analogy, He is the Vine; we are the ingrafted branches. And the fruit grows, always—not on the stock, but on the branches. Hence, Jn. 15:3, "Herein is my Father glorified—that ye bear much fruit,—so shall ye be my disciples." Which means, I take it, that God wants us to become disciples in order that we may, in turn, become disciple-makers.

And so this matter of discipline-making is a command. It is just as much one's duty to co-work with God in the salvation of others as it is for him to be baptized. Of course, at first blush one would hardly think so. But the more one investigates the claim, the more clearly he can see (if he has eyes that will see), that failure to co-work with God in the matter of discipline-making is as really heresy as it is to neglect or refuse to be baptized. For the same verse which contains the command,—"Baptize them," contains also the command,—"Go, make disciples." We just have a better conscience about the one than we have about the other. And, I may add, perhaps the weakest spot in our religious conscience is just here. In the early days of Christianity every disciple was a disciple-maker. This accounts for the remarkable spread of Christianity in those early times.

Mark closes his gne Gospel-narrative with these striking words: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed." If I mistake not, these words are describing a situation where everyone is a disciple-maker.

Cortland Myers, in his "The New Evangelism," says this: "The possibilities of personal work are startling. If there was only one Christian in the world and he worked for a year and won a friend to Christ, and those two continued to win each year another, and every man then brought into the kingdom yet another, every year, in thirty-two years every person in the world would be won to Christ."

When I first read these statements I called them in question. But upon trial, I found this man of God to be entirely correct. Please bear in mind that what he is emphasizing is the worth-while of individual disciple-makers. Which, to be sure, includes every saved individual who read these lines.

"Go thou, then, and do thy part in making disciples."

### The Strong Withstand the Heat of Summer Better Than the Weak

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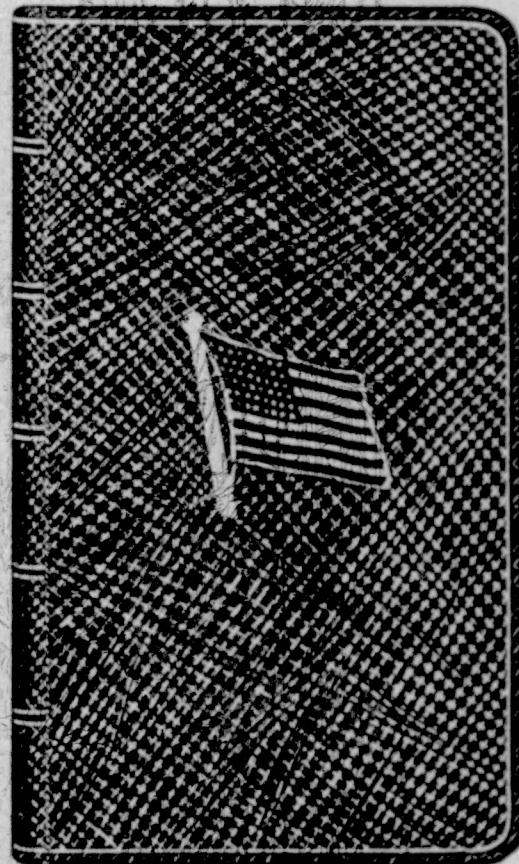
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## A DIFFERENT OPINION.

A. D. Mudge.

Now I am a young man. I am a young preacher. This article may be presumptuous. Yes, presumption permitted. But I have to see a smart man, even a smart preacher abuse the truth.

Bro. R. S. Gavin, D.D., in his splendid department of Evangelism says: "The leaven can leaven the whole lump of men as easily as one particle. And God says the whole world as easily as one man." "God so loved the world," means among other things that the "world" may have eternal life through Jesus Christ.

"Why not therefore, when we begin our ministry, expect God to use us gloriously in the salvation of great multitudes?"

Now that looks pretty. But there is a great yarning of God's word and plan in it. Now to the law and to the testimony. What about that leaven? Dr. Gavin makes the leaven mean the work of salvation. Is that true? Let us see. Where is it first mentioned? Where is it last mentioned? Gen. 18:12. Lathakens, un-blessed bread for Angels. Angels ate it. Why did he not put leaven in it? These Angels (like Retro) ate nothing common or unclean. The last reference is *1 Cor. 5:6-8*. What is it? "Ye are sinners. Who did hinder you that ye should obey the truth? This persuasion cometh not of him that calleth you. A little leaven

leaveneth the whole lump." Now it is something good or something bad. It keeps men from obeying the truth. Here Saul and Dr. Gavin have a head 18. Again it cometh not from him that calleth you. It was excluded from the passover. Ex. 12:15. Passover is a type of Christ. The type must be without leaven or void of evil and that which signifies evil. Leaven was forbidden in the bloody offerings. Ex. 34:25.

The leaven was excluded from the meal offerings. *Lev. 2:11-12*. All pointed to Christ. The type must be true to the antitype. Christ was without sin. He cannot be represented by leaven which represents evil. *Lev. 23:17*. Leaven is used. This is the sheaf of the first fruits of the harvest. Was used before the Lord on the morning after the Sabbath, or first day of the week. And speak of the church fifty days after Christ's resurrection which was on the morning following the Sabbath.

Now leaven sets forth evil. It sets forth evil in the parable of *Matt. 13:33*.

Dr. Gavin's construction of it makes the gospel a failure. Our Lord says "Till the whole was leavened." Then the gospel must leaven the world. The world must be converted. This can never be. Dr. Gavin knows that none but the elect will ever be converted. Dr. Gavin knows the world will grow worse and worse until the end. Dr. Gavin knows the church will be more and more cor-

rupt until the Lord Jesus comes.

Dr. Gavin knows the Laodicean age will fall at the end.

Either this optimist (which is a fanatical) interpretation of the parable is wrong or the gospel has failed—one or the other.

God loved the world. Gave His Son

for the world. (Reconciled a means for the world.) But the world will not be saved.

Now to the law and to the testimony.

Having predestinated us all to the adoption of children, by Jesus Christ to Himself according to the good

## The Religious Development of the Child

By RUFUS W. WEAVER, M. A., Ph.D., D.D.  
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"After showing the growing place of psychology in modern investigation, he builds a convincing psychological argument for the absolute need of conversion in every child. The book will inspire its readers to clearer thinking concerning the child's relation to God."—*Sunday School Times*.

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Next session begins September 17, 1918.

T. A. J. BLASLEY, B.A., D.D.,  
President.



pleasure of His will." Eph. 1:5.

Now either Dr. Gavin's preaching of John 3:16 or Paul's Eph. 1:5 is wrong.

Again Dr. Gavin lays the failure of John 3:16 upon the evangelist. Now no evangelist can bring a man to God until the Spirit draws him. Last winter I held a meeting at a place. I preached, prayed, agonized and toiled and not a soul saved. Last week I went back to the same place. Thirty were converted. My faith, my prayers, my life were about the same. Can Dr. Gavin answer that? Last week I picked up my Bible and went back in the house in the after meeting and talked and prayed with a man. No more. Next night while I was back in the house laboring with his brother he himself walked down the aisle and professed faith. Can Dr. Gavin answer that case?

Those men came to one of my evangelistic meetings. They were all three bad men. They all three heard the same sermons. They all three cried. They all three asked for prayers. They all three attended the after meetings. Two were saved, one never was. Can Dr. Gavin answer that?

Two young men came to meeting at the same time. Both bad men. At same time both broke down in tears. At same time both came forward for prayer. One day at noon both walked home and got their clothes and came and both went down in water and were baptized. In three weeks one was living as bad life as ever and the other went on in Christian work. Let Dr. Gavin answer this.

I enjoy your "Department of Evangelism" Brother Gavin. It is very helpful to me. But I have some deep seated convictions and can't

stand to see the truth abused just to carry a point.

GO TO COLLEGE—Government, needing officers for Army and Navy and educated men and women for war work, urges you to attend college. Good positions await you. For particulars write, Meridian College, Meridian, Miss.

#### ANTIOCH AND OTHERS.

The meeting at Antioch Church, Calhoun County, began Saturday, July 27th, and continued until Sunday night, August 4th.

The spiritual feeling was intensely felt during the latter part of the week, and the results visible were nine people received into the church, six by baptism and three by letter.

Rev. J. F. McKibben is pastor, and was assisted by J. L. L. Roane. Much good is expected to be felt from this meeting.

The meeting at Mt. Moriah began July 27th and, at the water in Schoona River, at ten o'clock, August 4th, Rev. A. F. F. Brasher, the pastor baptized 14 happy souls who had found Jesus.

He was assisted by Rev. Crowson, and the meeting is destined to be remembered for long because of the good done.

The meeting at Gaston Springs began the same day as the other two, and continued until Saturday, August 3rd, when Rev. J. H. McGregor baptized nine as a result.

There had been an old-time camp-arbor meeting announced for this meeting, but the assistant was called away, and the pastor had it to himself.

Hoping to read more letters from the people concerning the meetings, I am, your brother in Christ,

LESLIE E. ROANE.

#### MARRIAGE.

An event of general interest which took place at the home of Mr. Hugh Dykes on August 5th at 5 p. m. was the happy marriage of Mr. P. H. Broadwater, a highly respected citizen of near Utica, and Mrs. Minnie Belle Matthews, of the Adams neighborhood. Only members of the family were present to witness the occasion. The ceremony was performed by the writer.

#### REV. S. B. YOUNG.

Pattison, Miss.

Pastor L. F. Fowler and the good people of New Salem Church had with them first week in August, Rev. J. W. Eldson of Hills Mountain, Miss., who preached the old time gospel in its simplicity and power.

The Lord crowned his efforts with success to the extent that sixteen souls were born into the Kingdom and baptized into the church, while three came to us by letter. The church was also much revived.

Rev. Geo. F. Barton of Winona assisted S. F. Fowler in meeting third week in July at McCauley Church, when twenty souls were added to the church, fifteen by baptism and five by letter. The church was very much revived and the good Bro. Barton made many friends.

L. F. FOWLER.

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PLEASE MENTION THIS PUBLICATION

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## THE BAPTIST WORLD REPLIES TO DR. GAMBRELL

The Baptist World published the following in reply to Dr. Gambrell's article which recently appeared in our columns:

We publish on page 14 an article from Dr. J. B. Gambrell entitled "The Papers and the Union Movement." The statements it contains regarding the Baptist World are so misleading that we feel prompted to return it to the author for the correction of perfectly obvious mistakes before publishing it. We would certainly do so but for the fact that Dr. Gambrell informs us he has sent the article to two other papers.

The World editorials to which Dr. Gambrell refers did three things: First, they declared unwavering opposition to organic union of the denominations in any form. Second, they expressed approval of Christian co-operation in ways and under circumstances where no principle is involved and the work of Christ can be advanced. In these two points the World is in agreement with the views expressed by Dr. Gambrell in his article. The third thing in the World editorials was insistence upon definiteness and accuracy in pointing out men and movements who were trying to wreck the denominations. Christian efficiency requires definiteness and Christian ethics requires accuracy of statement. We agreed that there are men who are obsessed with the idea of organic union, and that they need to be resisted. We only asked that the facts be made clear when reference was made to them. This is the only point in our editorials with which Dr. Gambrell can take issue, since between the others there is agreement.

Now for some of Dr. Gambrell's statements. He writes: "The Federal Council of Churches, just one part of the (union) movement, which is unhappily endorsed by the Baptist World, is as definitely committed to the destruction of the Baptist denomination, etc." Now this is a totally unfair and groundless statement. The Federal Council of Churches and Dr. Gambrell cannot make the statement. If he refers to our statement that the Home Board co-operates with the council as an "endorsement" then our endorsement of the Federal Council is identical with Dr. Gambrell's own endorsement as we shall see. As to Dr. Gambrell's reference to the "community church" idea, the Baptist World has editorially condemned it as vigorously as Dr. Gambrell does.

Again Dr. Gambrell writes: "The Baptist World has an editorial on the union movement which dips strongly toward that movement." Here again is a palpable misstatement of the tone and spirit of the editorial. The words in the editorial showing how we "dip" are as follows:

"We have at different times in our editorials called attention to the fundamental error of many men who are seeking union so earnestly that they seem unable to conceive of unity of spirit and fellowship in service apart from a closely organized union of churches and forces under common direction, and with forms and ordinances common to all, because deter-

mined by the common directing executive head or heads. The New Testament is so clearly opposed to any such idea, the spirit of freedom and voluntariness in the very essence of our religion is so repugnant to it, the solemn warning of ecclesiastical history is so emphatic that one wonders how any modern American Christian can fail to see that unity of spirit and aim and co-operation in work do not at all require corporate union in a comprehensive church, and that such corporate union would be an unspeakable calamity for Christianity. Surely we have seen, if we have read history at all attentively, enough of the geographical, political, church not to wish to see a Chinese Church, a Brazilian Church or an American Church. All this tends right back to the bondage and deadness from which four hundred years of Protestantism have not yet fully delivered Christianity."

"Baptists are unalterably committed against such a tendency by their principles, by their history and by recollection of the experiences of their ancestors in the struggle against such corporate unions enforcing conformity."

Now if Dr. Gambrell can find any "dips" toward the "movement" he condemns in these words his intellectual vision is as keen as that of a one-eyed man who boasted of his eyesight thus: "One eye is gone but with the one I have left I can see what ain't thar."

Again, Dr. Gambrell writes: "It (the World) cites the fact that our Home Mission Board is co-operating with the Federal Council, the matter of chaplaincies, but does not say that this co-operation is under the exigencies of military rule." In reply, we quote our exact language in the editorial, as follows: "Now under the exigencies of our war work we have discovered that our Home Board is able to co-operate with the Federal Council and that without any slackening of its unquestioned adherence to Baptist polity." Now we have struggled hard to see if we could ascertain the point of Dr. Gambrell's criticism by trying to discover some subtle difference of meaning between our own language and the almost identical language of his criticism. We say "under the exigencies of our war work" and he arraigns us for not saying "under the exigencies of military rule." But we find no difference in the meaning of our language and that which he uses in his criticism. We said exactly what he says we should have said and which he claims we failed to say. We can only conclude that Dr. Gambrell must have been writing about us on hearsay evidence or attempting to recall from memory what we had written either of which involved carelessness, inaccuracy and unfairness which are promotive of neither efficiency nor ethics.

We assume that Dr. Gambrell endorses this co-operation of the Home Board "under the exigencies of mil-

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tary rule." If so he endorses co-operation with the Federal Council in the only sense in which we have endorsed it.

Again, Dr. Gambrell writes: "The World editorial asked if Baptists must stand alone in these times. Ecclesiastically yes. But in many forms of social service and in some forms of religious activity they may freely co-operate with others. But whoever believes that Baptist churches can federate with pedobaptist bodies does not understand the warp and woof of Baptist principles." Now how shall we reply to these statements when no reply is needed? We can underwrite every syllable and word and punctuation mark of this statement. We can say and do say and have said scores of times in effect, "Them's our sentiments." The fact is we have repeatedly inveighed against all that Dr. Gambrell inveighs against and disapproves in his article in all matters of Baptist principle and policy. The only possible point of difference as seen in our previous editorials and his views as expressed in his article is in the point we stressed chiefly, viz., the importance of accuracy and definiteness in pointing out dangerous movements. If Dr. Gambrell opposes accuracy and definiteness, then we take issue with him. Otherwise, his call for "fair, fraternal and straightforward discussion" would result in a waste of time so far as we are concerned, and in these great times we do not care to piddle. There are too many momentous duties to perform.

We are frank to say Dr. Gambrell's references to the World look like an effort to create division and strife where none exists. This is contrary to his character and record. He is usually judicial, fair and brotherly. In his dealing with the World in his article he shows none of these traits. He is president of our Convention. In that office he shows all these fine qualities. He is now professor in the Southwestern Seminary. Surely this additional honor should not dim his vision. And yet we must quote his own language here and we say "very frankly and very fraternally" that Dr. Gambrell sees the Baptist World and its editorials "as a half blind man once saw men as trees walking."

#### SULLIVAN-STRINGER.

Raymond, Miss., Aug. 19, 1918.

A wedding of unusual interest was solemnized at Palestine Church Sunday night, August 18th, when Mr. John E. Sullivan and Miss Annie Laura Stringer were united in marriage. Mr. A. A. Hewes, pastor at Gulfport, read the marriage rites.

The groom is pastor of Palestine Church six miles from Raymond. He is a splendid young man, earnest and enthusiastic in his work. His friends here are delighted that by reason of his choice of a helpmate he will be with them more.

The bride is the daughter of Mrs. Laura Stringer of the Palestine community. She is an attractive and accomplished lady, possessing rare and beautiful qualities.

The happy young couple will make their home in the community where Mr. Sullivan will continue his work.

Their many friends wish them a very happy life.

## The Power Behind Strong, Keen, Red-Blooded Americans

"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually. Including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator Richard Rolland Kenney of Delaware, at present Major of the U. S. Army; General John L. Cheney (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

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# Shall Home Missions Be Crowded Out

The present crisis of war is the crisis of Home Missions for Southern Baptists.

The quality of the young manhood the South has sent to the armies of the nation is largely measured by the gospel with which the Baptists have molded the hearts of Southern people. The safeguarding of the manhood of our soldier boys amid new and untried strains will be largely conditioned upon what needs to help them religiously.

The Southern Baptist Convention, in unqualified and clear expression, has set forth its conviction that the crisis of the great war is for us a great Home Mission crisis. It doubled the Home Mission apportionment with determination to challenge the liberality of Baptists to a cause that now merits and demands our best giving and devotion.

## Why \$1,000,000

1. Because the saving and safeguarding of more than a quarter of a million of our Baptist boys in the army is our ranking mission task until the war ends.
2. Because our people back home are subject to great stresses and sacrifices, and are more in need of, and readier to receive the counsels and consolations of the gospel than ever before.
3. Because hundreds of thousands of people who are being gathered into new towns and war work plants in the South are without churches or gospel preaching.
4. Because powerful forces are seeking to minimize the clear testimony of Baptists and other evangelical bodies to the cross of Christ as the only hope of men, and their testimony to religious liberty.

## At The Association

To meet such great needs, it is more imperative than it has ever been before that there should be an adequate and arousing discussion of Home Missions at every District Association that meets in the South from now until December.

It is impossible for the Home Board to send a special representative from the Home Office to more than five percent of the nine hundred associations.

We appeal to our Associational Representatives; to all moderators and pastors; to laymen and to messengers who have sons in the army.

Brethren: See to it that Home Missions shall have a good opportunity and a good discussion at your Association. Write us for up-to-the-minute information. We have it for you.

Our people have the money in abundance. If we put the facts and the needs of Home Missions on their hearts now they will give to it freely. They will give every dollar of the \$1,000,000 before next May.

Do not, we plead, allow Home Missions to be crowded out at your Association this year.

B. D. GRAY, Corresponding Secretary.

**BAPTIST HOME MISSION BOARD**  
**HEALLY BUILDING** **ATLANTA GEORGIA**